NUMB. XXI.

The GUARDIAN.

——— Fungar inani
Munere——— Virg.

Saturday, April 4. 1713.

DR. *Tillotſon*, in his Diſcourſe concerning *the Danger of all known Sin, both from the Light of Nature and Revelation*, after having given us the Deſcription of the Laſt Day out of Holy Writ, has this remarkable Paſſage.

'I appeal to any Man, whether this be not a Repreſentation of things very proper and ſuitable to 'that *Great Day*, wherein he who made the World 'ſhall come to judge it? And whether the Wit of 'Man ever deviſed any thing ſo awful, and ſo 'agreeable to the Majeſty of God, and the ſolemn 'Judgment of the whole World? The Deſcription 'which *Virgil* makes of the *Eliſian Fields*, and *the Infernal Regions*, how infinitely do they fall ſhort 'of the Majeſty of the Holy Scripture, and the De'ſcription there made of *Heaven* and *Hell*, and 'of *the Great and Terrible Day of the Lord*! So 'that in Compariſon they are childiſh and trifling; 'and yet perhaps he had the moſt regular and moſt 'govern'd Imagination of any Man that ever lived, 'and obſerved the greateſt Decorum in his Cha'racters and Deſcriptions. But who can declare *the 'great things of God*, but *he to whom God ſhall re'veal them!*

This Obſervation was worthy a moſt Polite Man, and ought to be of Authority with all who are ſuch, ſo far as to examine whether he ſpoke that as a Man of a juſt Taſte and Judgment, or advanced it meerly for the Service of his Doctrine as a Clergyman.

I am very confident whoever reads the Goſpels, with an Heart as much prepared in Favour of them as when he ſits down to *Virgil* or *Homer*, will find no Paſſage there which is not told with more natural Force than any Epiſode in either of thoſe Wits, who were the Chief of mere Mankind.

(Price Two Pence.)

The laſt thing I read was the 24th Chapter of St. *Luke*, which gives an Account of the Manner in which our Bleſſed Saviour, after his Reſurrection, joined with two Diſciples on the Way to *Emmaus* as an ordinary Traveller, and took the Privilege as ſuch to enquire of them what occaſioned a Sadneſs he obſerved in their Countenances, or whether it was from any Publick Cauſe? Their Wonder that any Man ſo near *Jeruſalem* ſhould be a Stranger to what had paſſed there; their Acknowledgment to one they met accidently that they had believed in this Prophet; and that now, the Third Day after his Death, they were in Doubt as to their pleaſing Hope, which occaſioned the Heavineſs he took Notice of, are all repreſented in a Stile which Men of Letters call *the Great and Noble Simplicity*. The Attention of the Diſciples, when he expounded the Scriptures concerning himſelf, his offering to take his Leave of them, their Fondneſs of his Stay, and the Manifeſtation of the great Gueſt whom they had entertained while he was yet at Meat with them, are all Incidents which wonderfully pleaſe the Imagination of a Chriſtian Reader; and give to him ſomething of that Touch of Mind which the Brethren felt, when they ſaid one to another, *Did not our Hearts burn within us while he talked with us by the Way, and while he opened to us the Scriptures?*

I am very far from pretending to treat theſe Matters as they deſerve; but I hope thoſe Gentlemen who are qualified for it, and called to it, will forgive me, and conſider that I ſpeak as a meer Secular Man, impartially conſidering the Effect which the Sacred Writings will have upon the Soul of an intelligent Reader; and it is ſome Argument, that a thing is the immediate Work of God, when it ſo infinitely tranſcends all the Labours of Man. When I look upon *Raphael*'s Picture of our Saviour appearing to his Diſciples after his Reſurrection, I cannot